

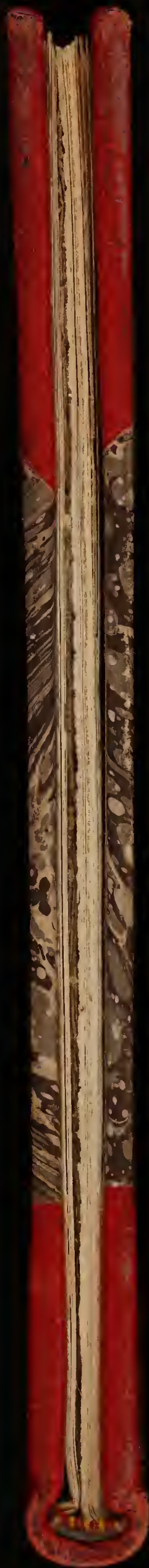


VOICE TO THE CITY

1665



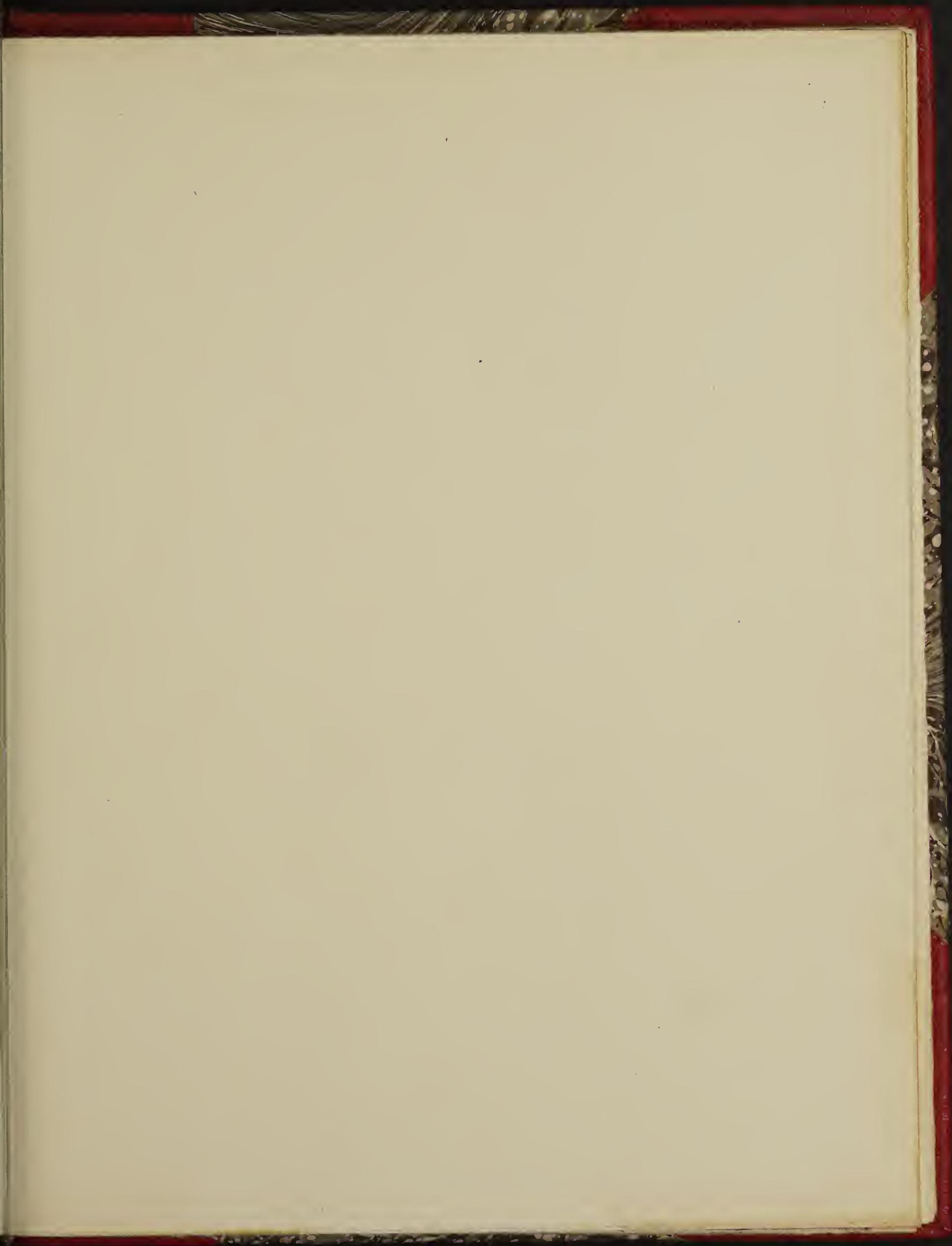


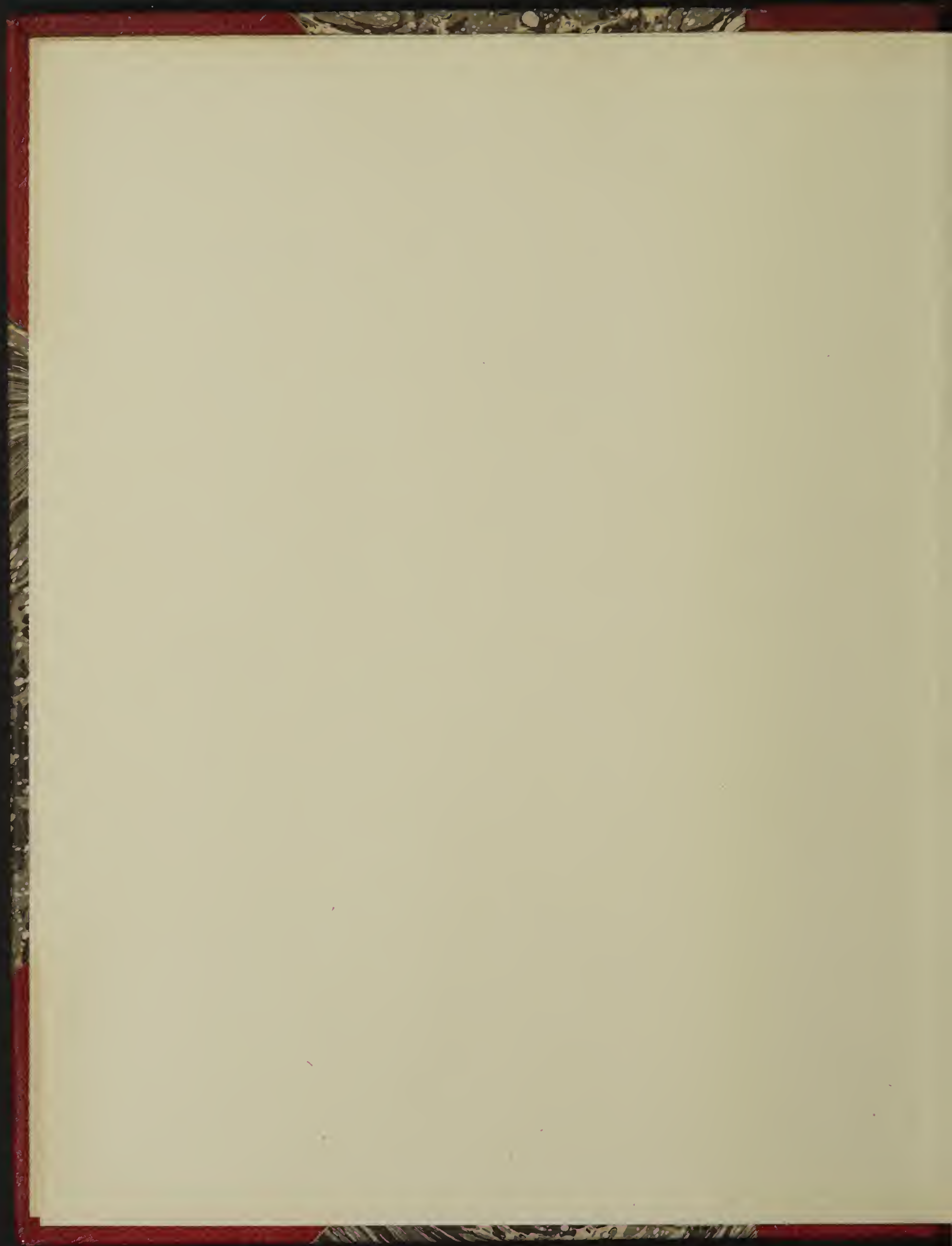


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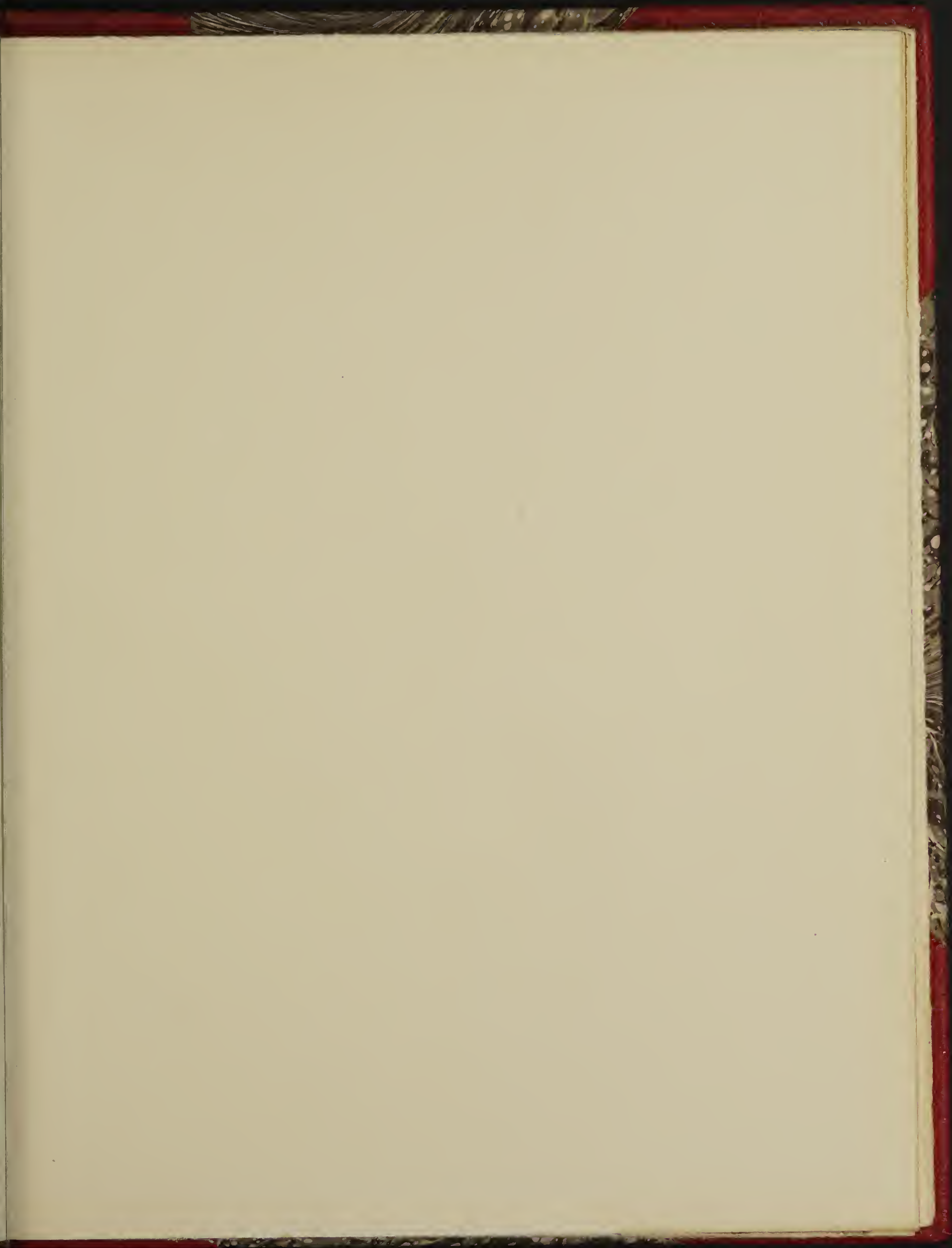
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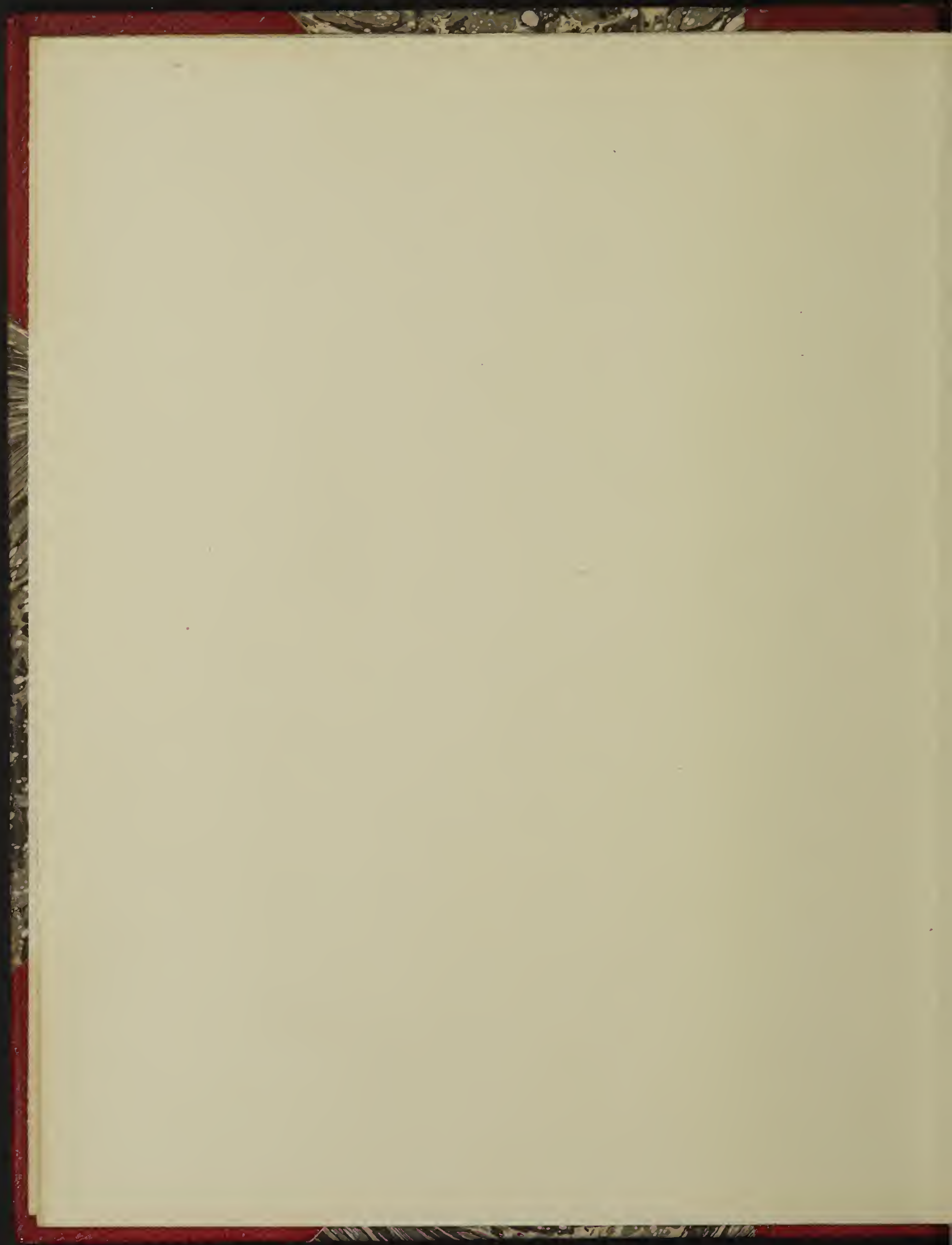


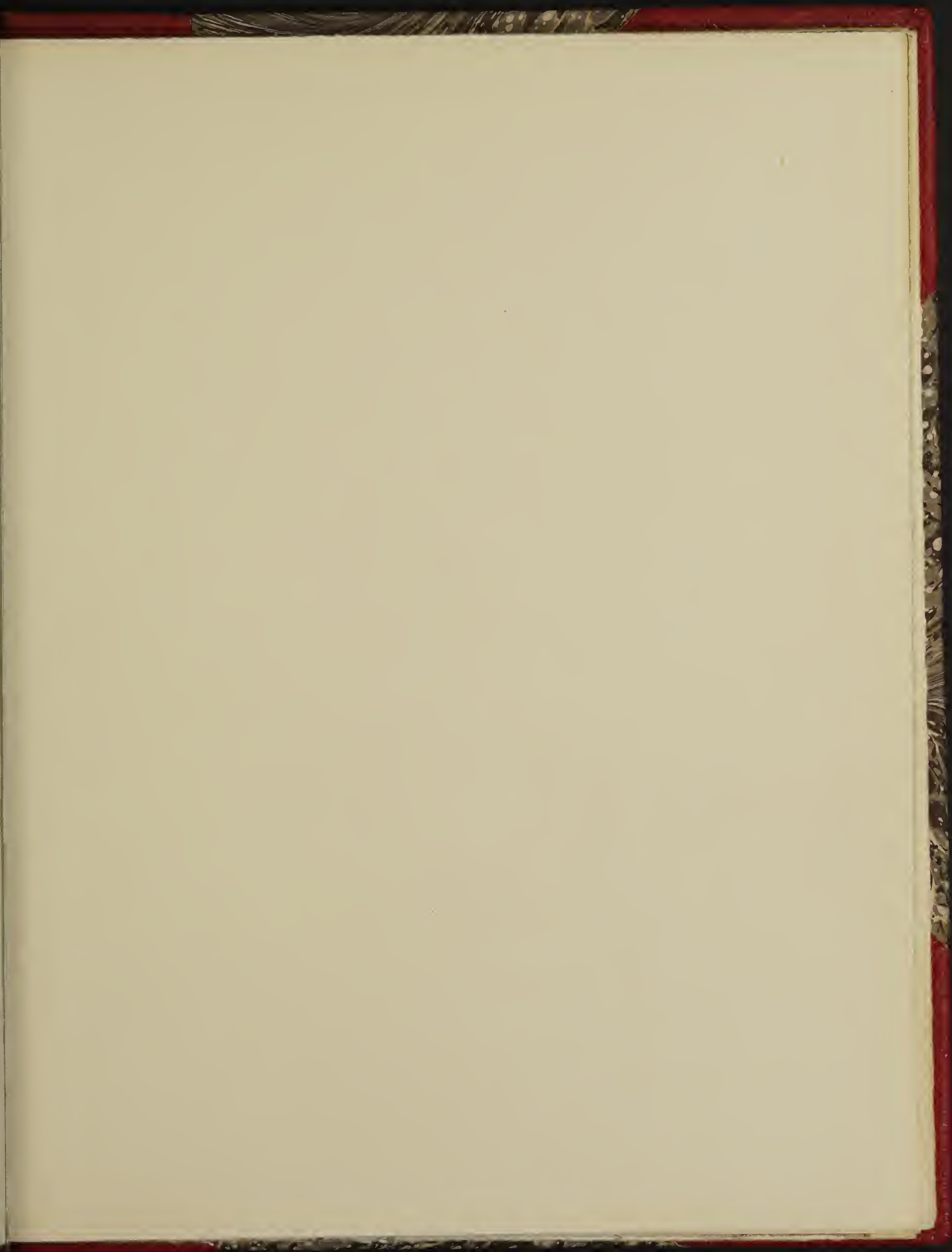




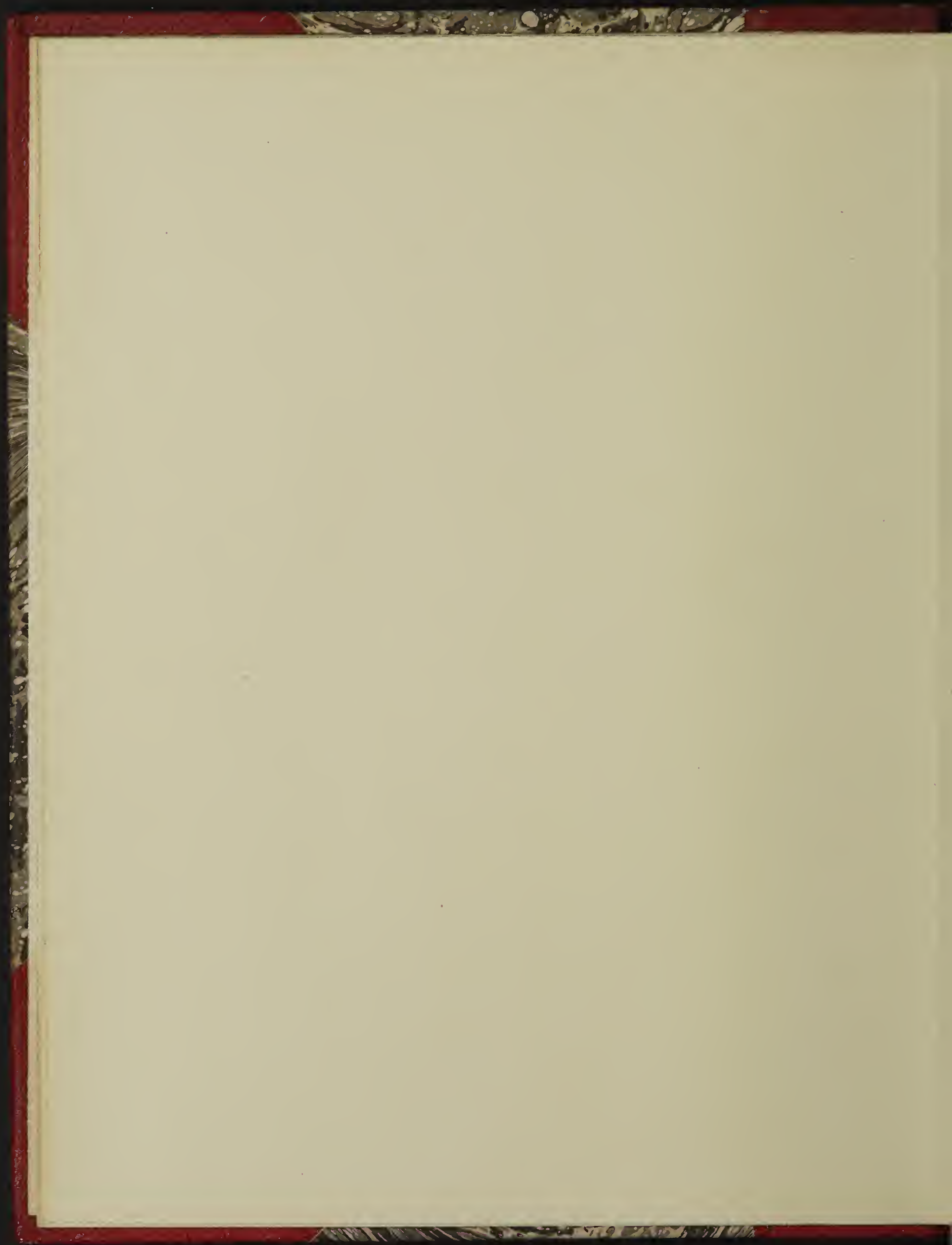


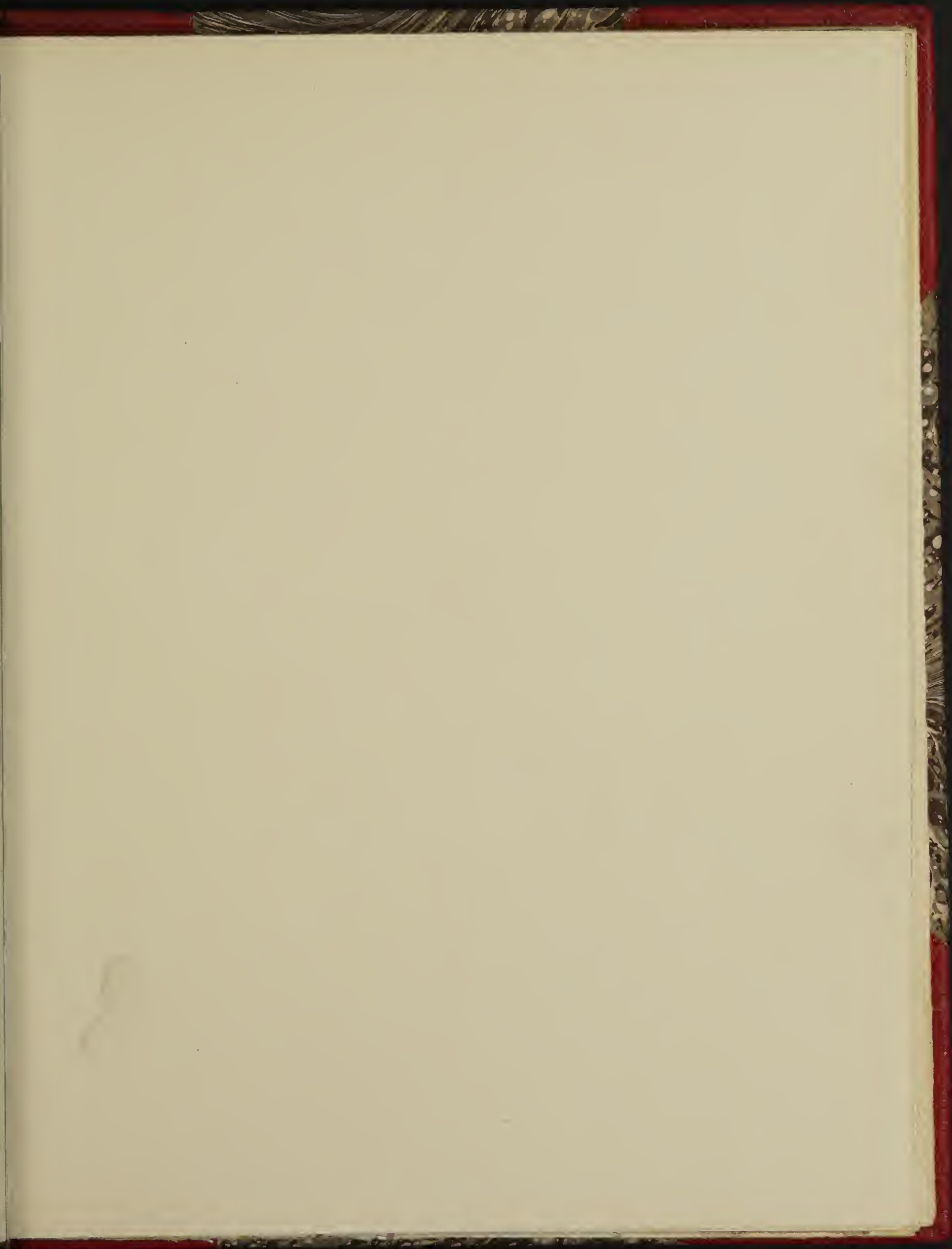


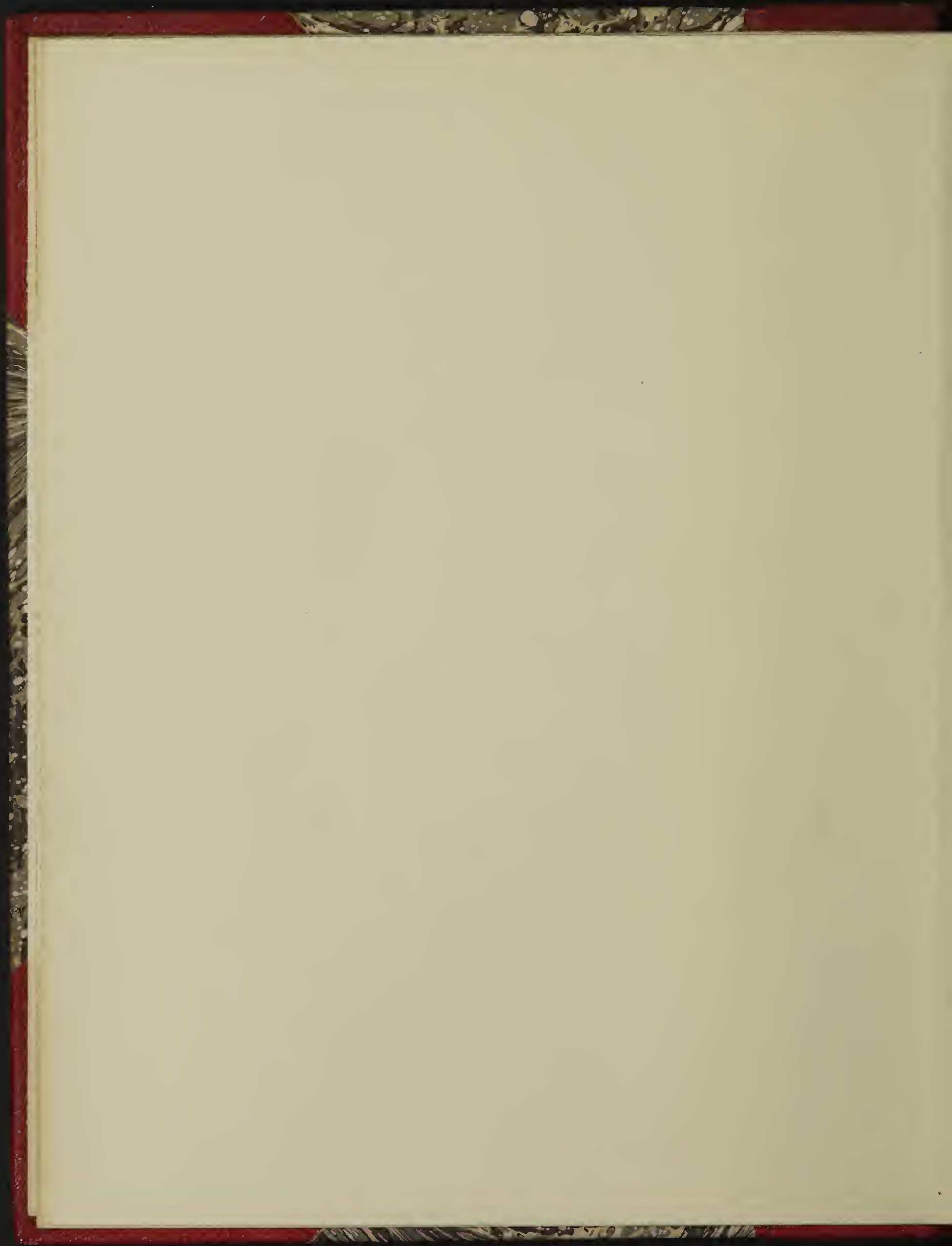




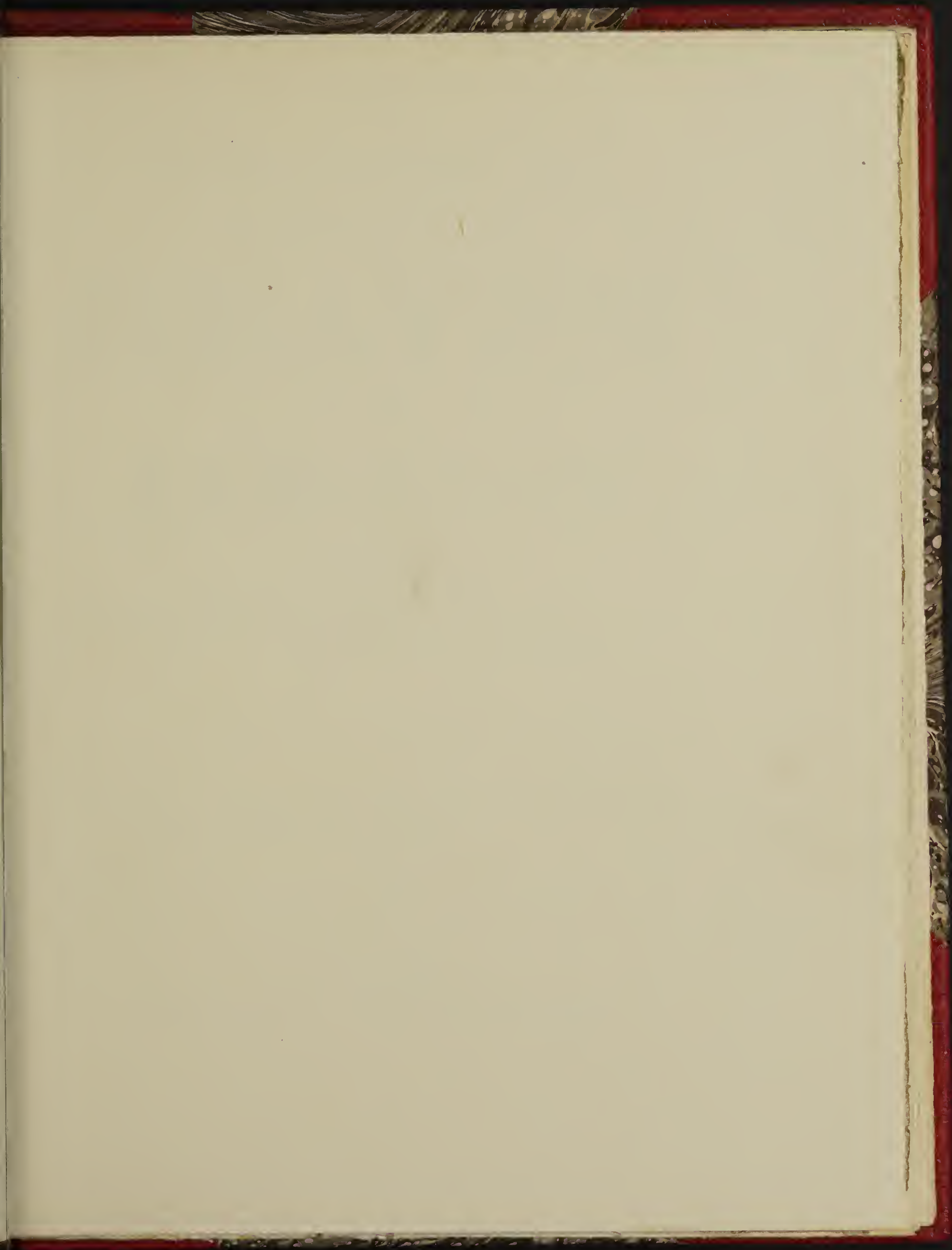


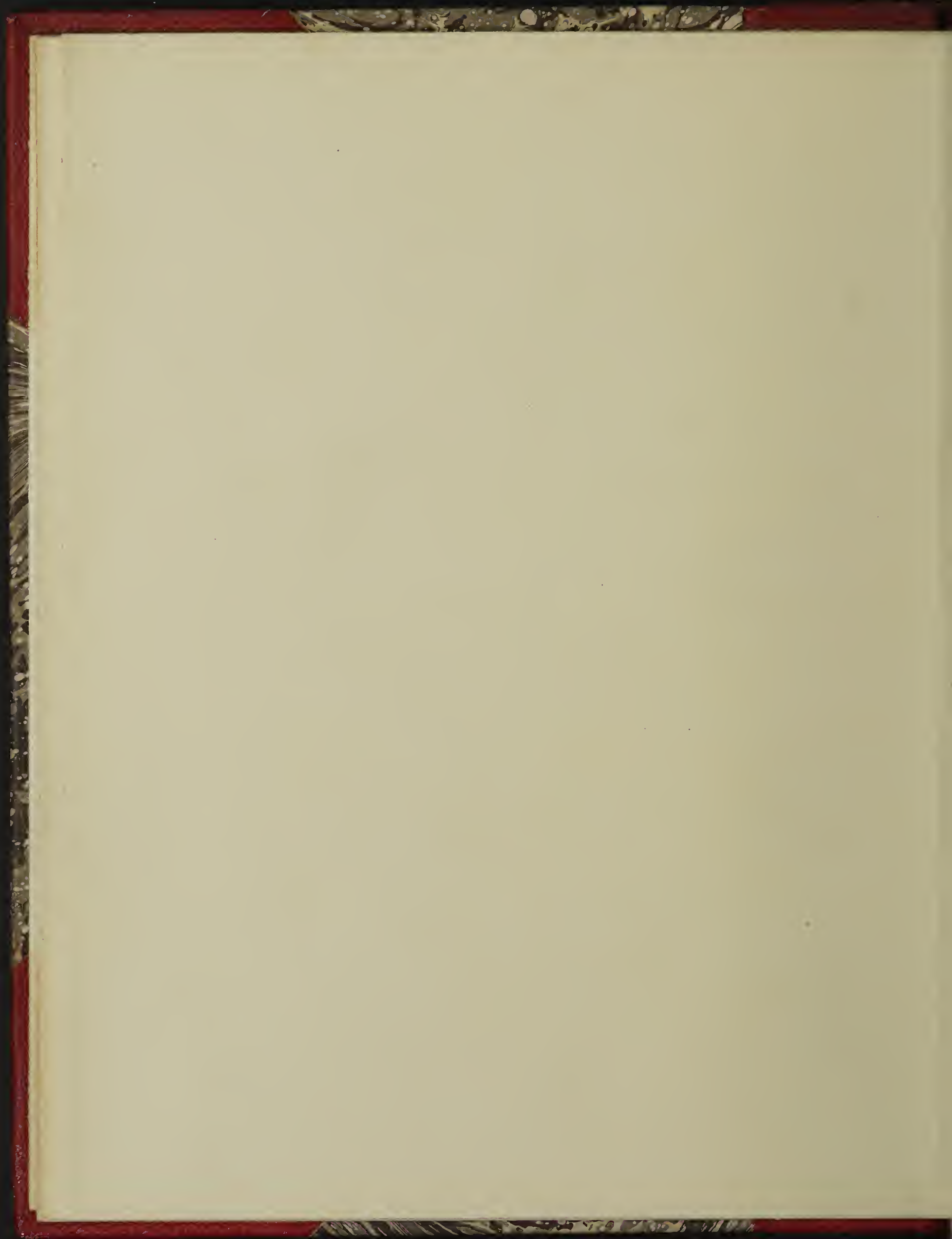














<sup>A</sup>  
Voice to the City,  
Or, A Loud Cry from  
HEAVEN  
T O  
LONDON

Setting before her { Her SINS,  
Her SICKNESS,  
Her REMEDIES.

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Mich. 6. 9. The Lords Voice cryeth to the City, hear  
the Rod, and who hath appointed .t.

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LONDON,  
Printed in the Year MDCLXV.

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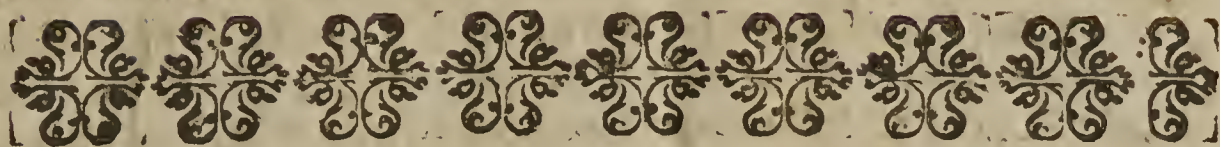
THE  
HISTORY OF  
THE  
CITY OF  
LONDON

By  
JOHN STOW  
1597

Printed by  
I. I. I.







# A Voice to the C I T Y :

O R,

A Loud Cry from Heaven to *London*, &c.



When iniquities are ripe, and a sinful people have filled up their measure, the holy and righteous God, though he tarry long, yet at last visits with severe Judgements, and breaks out in fury against them, and layes them desolate; thus he did by the old World; thus he did by *Sodom* and *Gomorrah*; thus he did by *Jerusalem* itself, when they despised his Messengers, and slew his Prophets, till wrath brake out upon them, and there was no remedy. Now that you may not be cheated in the Causes of this so sad a Calamity, nor be abused by a generation of hard hearted sinners, whose God is their belly, whose constant practise is to blind the people, that their own spots may not be seen, and to feed you with fallacies, assigning that for a Cause which is not a Cause, as in the Primitive times the Heathen Priests and their party would constantly perswade the Emperors and Rulers, That all Defeats in War, Plagues and Desolations, came upon them for suffering the Christians to live amongst them. I say, that you may not be cheated in so weighty a concern, I shall present to your view the express Causes assigned in the Scriptures, for which God did send forth his destroying Angel to depopulate and lay waste Cities and Nations.

One of the first memorable Plagues we read of, was upon *Pharoah* and his People, *Exod. 12. 29, 30.* At midnight the Lord smote all the first-born of *Egypt*, and *Pharoah* rose up in the night,



night, he and all his servants, and all the Egyptians, and there was a great cry in Egypt, for there was not a house where there was not one dead, that this was the Plague, you may see v. 13. and Psal. 78. 56, 51. What was the reason of this, what was Pharaohs provoking sin? It was oppression of the people of God, he would not give them liberty to serve God, he would not let them go; they desired neither places of favour nor profit, they petitioned not for the Temple, nor Revenues of the Egyptian Priests, onely they would have liberty to serve God as himself had appointed, but this would not be granted, therefore the Lord punisheth the Egyptians with this noysome disease.

2. Another sore Plague we read of Numb. 16. and the great cause of this was offering of strange fire, humane inventions in the Worship of God, and resisting Moses and Aaron the true Ministers of God; it's true, the men that did this thing might seem to have humane Authority enough for so doing, for they were persons of Honour, Rank and Quality, v. 2. They rose up before Moses with certain of the Children of Israel, two hundred and fifty Princes of the Assembly, famous in the Congregation, men of renown; and being thus assembled, they would have fire and Sacrifices as liked them best, or rather, as suited best with their own lusts; for fleshly worship best agrees with fleshly Worshipers; but the holy God who is very precise and jealous in point of Worship, would not take it at their hands, he'll have no services but of his own making, it must be fire from the Altar, the Spirit of God that must inkindle our Sacrifices, and the Institution of God that must warrant them; hereupon God causeth the earth to swallow up the Ring-leaders quick, and their abettors were smitten with the Pestilence, v. 41. Humane Inventions in the Worship of God, have often times brought the Plague upon his people; See Psal 106. 29. Thus they vexed him with their inventions, and the Plague brake in upon them. They would needs adorn the Worship of God with Heathenish Customs, and make it trimmer than God made, but God abhors this, and will not bear it. So Ezek. 9. there you have the destroying Angel sent forth to smite the City Jerusalem with the Pestilence, his Commission very large, to spare neither old nor young, Maid nor suckling Child, and the cause of this severe stroke



stroke you have assigned *cap. 8.* Those who had professed better things, are now guilty of Idolatry, they are engaged in heathenish rites and customs; and besides this, they were grown bloody persecutors and scoffers at Religion, *cap. 8. v. 17.* *Is it a light thing that they commit the abominations which they commit here, for they have filled the Land with violence, and have returned to provoke me to anger, and lo, they put the branch to the nose.* They had once left off Idolatry as abominable, but now they are returned to the vomit, now they are violent persecutors of such that will not wallow in the same mire with them; now they are turned jeerers and scoffers, so *cap. 9. v. 9.* and upon this God tells the Prophet, *v. 10.* *As for me, mine eye shall not spare, neither will I have pity, but I will recompence their way upon their head;* so *Ezek. 5. 11, 12.* *Wherefore as I live saith the Lord God, surely because thou hast defiled my Sanctuary with all thy detestable things, and with all thy abominations, therefore will I also diminish thee, neither shall mine eye spare, neither will I have any pity, a third part shall dye with the Pestilence, and with Famine shall they be consumed in the midst of thee, &c.*

3. We read of another great Plague, *Numb. 25.* there were two ingredients in the provoking-cause of this Pestilence, the one was Idolatry, *v. 2, 3.* they joyned themselves to *Baal-Peor*, and bowed down to Heathen Gods; the other was their abominable uncleanness, they were become debauched Whoremongers and Adulterers, impudent open-faced Letchers, as *v. 5, 6.* *Behold, one of the Children of Israel brought a Midianitish woman in the sight of Moses, and in the sight of all the Congregation of the children of Israel.* Now the person to whom this gaudy Harlot was brought by this ranting Pimp, was none of the common sort, no ordinary person, but a Prince, which made the crime the greater, *v. 14.* *Now the name of the Israelite was Zimri the Son of Salu, a Prince of the chief House among the Simeonites, and the name of the Midianitish woman was Cosbi the daughter of Zur, he was head over a people; and God was angry with Israel for having among them such leud and lothsome sins, when such as should have been examples of Honor, Honesty and Sobriety, to the inferior people, were Encouragers of all manner of leudness, this provoked God to send the Plague among them.*



4. Another sore Plague we read of 2 *Sam.* 24. and the reason was, because *David* (though a good King, and a man after Gods own heart in most things) yet for the sinfulness of his people, was left to be tempted of Satan to a carnal confidence, and vain boasting in the arm of flesh, and therefore would needs have a Muster-rol of all the Militia in *Israel*, he must send his Captain-General, and other Commanders, to muster up in every Province the men that were capable of bearing arms, that he might see his strength, and take confidence in them; but God would not take this at his hands; whereas *David* had been brought to the Crown meerly by the hand of God, had lived an exile for a considerable time, was hunted up and down from one Countrey to another, had no safe abiding place, and at last was lifted into the Throne by a meer hand of providence, though annointed King long before; Now for *David* to forget that God that saved him, restored him, and so eminently honored him, and to rely & trust in the multitude of an Host, to rest upon an arm of flesh, and secure himself under the wings of a numerous Militia, this provoked God so highly, that he sent forth the Pestilence, and slew in a short time seventy thousand men.

5. Another sore Plague we read of *Numb.* 11. and the sinne that provoked God to smite them at this time, was, their lothing Manna, and lusting after some other delicacies, they remembered the flesh-pots in *Egypt*, and lusted after them; it was not food for their sustentation, but food for their lusts, *Psal.* 78. 18. *They tempted God in their heart, by asking meat for their lust.* When men cannot be content with the good things of a fruitful Land, but must have such rarities, extracts, cullises, quintessences, as will prompt and provoke them to uncleanness; this provokes God to anger, this God hath expressly forbidden, *Rom.* 13. 14. *Make not provision for the flesh, to fulfil the lusts thereof.* But if one Warning will not serve the turn, but you must take this course, see what will be the Issue, *Numb.* 11. 33. *And while the flesh was yet between their teeth, ere it was chewed, the wrath of the Lord was kindled against the people, & the Lord smote the people with a very great Plague.* And as the persons that were guilty of this same, were the great ones, so the Judgement fell principally upon them, *Psal.* 78. 30, 31. *They were not estranged from their lusts, but while the meat was yet in their mouths, the wrath of God*  
*came*



came upon them, and slew the fattest of them, and smote down the chosen men of Israel. The Apostle tells us, these things were written for our example, lest we also be made an example, 1 Cor. 10. 11.

There is also a spiritual meaning of this History; by Manna is meant Jesus Christ and the Gospel-nourishment, John 6. 31, 32, 33. Our Fathers did eat Manna in the Desert, as its written, he gave them bread from Heaven to eat: Then Jesus said unto them, Verily, verily I say unto you, Moses gave you not the Bread from Heaven, but my Father giveth you the true Bread from Heaven, for the Bread of God is he that cometh down from Heaven, and giveth life to the World; it did typifie spiritual food, 1 Cor. 10. 3. They did all eat the same spiritual food; it shadows out the secret soul-enjoyments of Christ in his Ordinances, Rev. 2. 17. To him that overcometh, will I give to eat of the hidden Manna. And by the flesh-pots of Egypt, is typified carnal Ordinances, fleshly services, calculated meerly for the honor and interest of carnal men, Rev. 11. 8. Their dead bodies also shall lye in the streets of the great City, which spiritually is called Sodom and Egypt: So that Egypt also hath a spiritual meaning, viz. a fleshly bondage, and tyrannical imposition as to the Worship of God, therefore when men shall be weary of Jesus Christ, shall loth spiritual food, soul-searching & converting Ordinances, soul-comforting Communion with Christ, and hanker after, and contribute their uttermost endeavours for soul-starving, soul-enslaving, fleshly Worship, that may best comport with their lusts, this great sin provokes God to send the Pestilence amongst them.

There are many other causes for which God sends this Pestilence amongst a provoking people, and for which in an extraordinary manner he sweeps away with the besome of destruction, and makes them sick with smiting them, as Amos 2. 4. 5. Thus saith the Lord, for three transgressions of Judah, and for four, I will not turn away the punishment thereof, because they have despised the Law of the Lord, and have not kept his Commandments, and their lies have caused them to err, after the which their fathers have walked. When a people shall forsake the holy ways of God both as to conversation and worship, and be led by their own lusts, and fall back to the sins of the generation that went before them, for which God, in the sight of all men, punished them, this is a provoking sin. And



And ver. 6. there is another sin mentioned as a cause of wrath and mortality to a people, and that is selling the people of God, and bartering away their lives and liberties for gain, trade and profit. Thus saith the Lord, for three transgressions of Israel, and for four, I will not turn away the punishment thereof, because they have sold the righteous for Silver, and the poor for a pair of Shoes.

In a word, the great God is come out to plead with this Nation for all her abominations, he hath the same controversie with this Land as he had with backsliding Israel, Hos. 4. 1. 2. *The Lord hath a controversie with the land, because there is no truth, nor mercy nor knowledge of God in the land, by swearing, and lying, and killing and stealing, and committing adultery, the land breaketh forth, and blood toucheth blood, therefore shall the land mourn.* Oh how many High-way thefts & open murders do cry for vengeance at this day, in this lothsom, ranting, open-faced violence, villany, blasphemy and debauchery! To make up the sum of their provocations & to compleat their destruction, their Priests who should have stood in the gap to have stayd the Plague, who should have warned them by their Doctrine, & lead them by their exemplary conversation, were as bad as the worst, v. 6. *My people are destroyed for lack of knowledge,* and ver. 9. *There shall be like priest like people, and I will punish them for their wayes, and reward them for their doings.* Add one place more, Zeph. 1 where God threatens to consume all things from the land, nay, to bring such terrible desolations, that the great men, and rich men, shall fall down under the stroke, and shall not be able to avoid the calamity, ver. 14. 15, 16, 17, 18. -- *The great day of the Lord is near, and hasteth greatly, even the voice of the day of the Lord, the mighty men shall cry there bitterly, that day is a day of wrath, a day of trouble and distress; and I will bring distress on men that they shall walk like blind men because they have sinned against the Lord, and their blood shall be poured out as dust, and their flesh as dung, neither their Silver nor their Gold shall be able to deliver them in the day of the Lords wrath: but the whole land shall be devoured by the fire of his jealousy, for he shall make even a speedy riddance of all them that dwell in the land.* Now the great sin of that day are intimated ver. 5. joyning Heathen worship with the worship of God, and v. 6. Apostacy from former profession and practise



practise of holiness, *Those that are turned back from the Lord, and have not sought the Lord, nor enquired after him: And 2dly, Cheating and deceitful dealing in trading, ver. 9. I will punish all those that leap upon the threshold, which fill their Masters houses with violence and deceit. 4thly, A carnal secure spirit, settling themselves in their present enjoyments, and concluding, that God will not overturn nor disturb the rest of sinners, nor bring to pass the great things he hath promised; such who have quenched all the former convictions, extinguished former lights, and though once high in expectation of glorious things, even the time of restitution of all things, yet now are returned to an earthly, worldly, secure frame of heart, ver. 12. And it shall come to pass at that time, that I will search Jerusalem with candles, and punish the men that are settled on their lees, that say in their heart, the Lord will not do good nor evil. Therefore their goods shall become a booty, and their houses a desolation.*

And now, Oh London, harden not thy heart, shut not thine eyes, but behold and see whether all these abominations are now in the midst of thee. Now prepare to meet thy God in Sackcloth and Ashes, humble thy self, and mourn for thy sins, and turn unto the Lord, that he may turn from his fierce wrath, and not make thee an utter desolation and hissing, an abhorring and reproach as long as the world endureth.

And that I may faithfully help you in your duty, I shall follow the same method in the Medicine, as I have in the Maladies.

The first Plague was for oppressing and persecuting the people of God, and not letting them go to worship as he had appointed: O ye Magistrates, look to this, your heavy hand upon Gods people, hath brought the heavy hand of God upon this City, *Swearing, Whoring, Drunkenness, Sabbathbreaking, & other crying sins* ye have left unpunished; but if a company of poor Christians had but met peaceably in a corner to pray to their God, and exhort one another in the things that concern their eternal salvation, with what eagerness, have you hunted after them? with what taunts & derision, even bitter and scurrilous derision have you examined them? with what remorseless severity have you condemn'd them? how full of *blameless Christians* have your prisons been, for no other Crime but *matters of their God?* you cannot say that they were punished for this or that for da-



mental error, or destructive opinion, for their judgments and opinions you never examined; the only crime alledged, was for meeting in private to worship God. Surely had you been in the primitive times; the Apostles and Churches of Christians who differed from the Magistrate in point of worship, had by you fallen under the same condemnation with us. Your Ale-houses full of drunkards, Streets and Fields full of sportings on the Lords day, some houses full of *Papists* at Mals, beastly Play-houses, with open-face teaching the youth Ribaldrie and looseness, tolerated, nay licensed, as if no crime were punishable but praying and preaching in private; the Lord help you to repent of this, and do so no more.

2. The second crime mentioned, was inventions of men in the worship of God; Now I beseech you as you love your own souls, and would have the Plague stayed; be humbled for this great sin, examine by what Spirit, by what Authority, of whose composing your worship is, did God ever command those services, Ceremonies, Altars, Vestures, Gestures, Saints days, and formalities, in which is the chief of your worship? did God ever bless them to convert a soul from Satan to Jesus Christ? did God own them in healing & comforting of a wounded conscience? are they the best of men, the most holy, and mortified, in whose souls stead you would venture your souls when you come to dye; that are the Authors Abettors and zealous followers of such worship? Remember that God would not bear the ten Tribes for making but one holy-day like the Feast himself had instituted; yet, how many dayes dedicated to Saints, kept holy to them, and persons punished that observe them; not, do you observe? a Heathen invention at first for the renown of their Devils and Heroes, and afterward in imitation of them taken up by the most ignorant *Papists* in the most corrupt times of Popery. Examine whether the Names, Titles, Offices, Dignities and Jurisdictions of the Ministry are by Divine Appointment, whether they have the characters of a Gospel-Ministry, and the care of Gospel-Ministers, and if you find that persons and things, worship and Ministers have not the stamp of Divine Authority upon them, oh repent, repent that ever you have provoked God to jealousy, that you have stirred up his hot displeasure by your making to yourselves Graven Images.



3. The third Plague mentioned, was for open-faced uncleanness. And never did any age abound with such impudent practises of this kind, as this age and place; great persons whose examples are the Rule of inferiors, have some of them publicly declared their sin like *Sodom*, openly shewing their nakedness; others violently forcing women, openly attempting the chastity of some, which if not rescued, had been violated by them; others murdering persons because they would not serve their lusts, and many living in professed adultery, owning of it, and glorying in it, as if the holy God will never visit for these things. *But Whoremongers and Adulterers God will judge.* Therefore ye Adulterers and Adulteresses, mourn for your sins, go to God by prayer for the pardon of them, it may be you may yet find grace in his sight: *Isa. 55. 7. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him, and to our God for he will abundantly pardon;* pray for a clean heart, that God would mortifie your hainous and unruly lusts that war against your souls, and will assuredly bring you to hell, if ye repent not. To you Magistrates, if you have any pity for your own souls, or for this great City, Execute judgement upon incorrigible offenders in this kind; see how this duty zealously performed, stayed the Plague, *Numb. 25. 7, 8, 9, 10, 11, 12, 13. And when Phineas the son of Eleazer the son of Aaron the Priest saw it, he rose up from among the Congregation, and took a javelin in his hand, and he went after the man of Israel into the tent, and thrust both of them through, the man of Israel and the woman through her belly; so the Plague was stayed from the Children of Israel. And the Lord spake unto Moses saying, Phineas the son of Eleazer, the son of Aaron the Priest hath turned away my wrath from the Children of Israel, (while he was zealous for my sake amongst them, that I consumed not the Children of Israel in my jealousy.) Wherefore say, behold I give unto him my Covenant of peace, and he shall have it, and his seed after him, &c.* Up and be doing ye Magistrates of this great City, let your zeal run in the right channel, against the enormous sins of the times. But be it known unto you, if you shall be negligent and remiss in this work, God wil raise up Saviours, God wil spirit some or other that shall execute Judgement and Justice, and you shall fall in your iniquities.



4. The fourth Plague was for carnal confidence in an Arm of flesh; Because all the Arms and Strength of a Nation is for you, therefore you are secure, boast your selves, and are confident you shall never be broken; you may remember that as valiant Armies, as successful Militia's, and as victorious Fleets have been in other hands; yet how easily did the great God, for causes best known to himself, take away the hearts, and take the people out of the hands of those men, who in their day were the terror of the Nations round about them? be not high-minded, but fear, for if it hath been done thus to the green tree, what shall be done to the dry tree? lay to heart that Scripture, *Jer. 17. 5, 6. Cursed be the man that maketh flesh his Arm, and whose heart departeth from the Lord, for he shall be like the Heath in the Desert; and shall not see when good cometh, but shall inhabit the parched places of the wilderness.* And to the diverting the judgments procured by this sin, I advise all persons who have been hightned by their carnal confidences to do as David did, *2 Sam. 24. 10. And David's heart smote him after that he had numbred the people, and David said unto the Lord, I have sinned greatly in that I have done, take away the iniquity of thy servant, for I have done foolishly.* And *v. 17. And David spake unto the Lord when he saw the Angel that smote the people, and said, I have sinned and done wickedly, but these sheep, what have they done? let thy hand, I pray thee, be against me, and against my fathers house.* Here was a tender Magistrate, that preferred his peoples welfare before his own. Oh that great persons would behold with compassion how many thousands their sins have hurried to the grave, and that they would repent and turn to the Lord!

5. The fifth great Plague was for loathing Manna, and lusting after Quails: if there were no other argument to persons of honor, but the grandure and noble house-keeping of their Ancestors, their constant Tables and Entertainments to the Gentry and Yeomanry of the Conntrey, which now is wasted upon a few invented kickshaws to pamper lust, while their empty mansions in the Country, and the hungry bellies of poor neighbours, grumble and mourn for their luxury, whilst their God is their belly, their glory their shame, their lust the end for which they live; and what a sad reckoning will there be at last, when God shall call them to account how they have bestowed all that Treasure  
he



be put into their hands, and they have nothing to answer, but, Our cursed Lusts have swallowed up our Time, our Estates, our Bodies, our Souls. As for you that have slighted Jesus Christ and the Gospel, and have returned to Egypt, see the just judgment of God upon you threatned to such, Ezek. 20. 24, 25. *Because they had not executed my judgements, but had despised my Statutes, and polluted my Sabbaths, and their eyes were after their Fathers Idols; wherefore I gavethem also Statutes that were not good, and Judgements whereby they should not live.*

Let all Apostates and Backsliders remember from whence they are fallen, and repent; let that dreadful word awaken you, Heb. 10. 38. *If any man draw back, my soul shall have no pleasure in him.*

Let all those who after long banishment and punishment for former sins, have been restored again, and brought every man again to his place, and yet go on in their old provocations, let them read, Jer. 12. 14, 15, 16, 17 *Thus saith the Lord, against all mine evil neighbours that touch mine inheritance which I have caused my people Israel to inherit, behold I will pluck them out of their Land, and pluck out the House of Judah from amongst them, and it shall come to pass after I have plucked them out, that I will return and have compassion on them, and will bring them again every man to his Heritage, and every man to his Land; and it shall come to pass, if they will diligently learn the wayes of my people, to swear by my Name, The Lord liveth, (as they have taught my people to swear by Baal) then shall they be built up in the midst of my people; but if they will not obey, I will utterly pluck up and destroy that people, saith the Lord.*

Are not your Priests more proud, bloody, persecuting, prophane and superstitious, then ever? Is not that word fulfilled in them, Ezek. 22. 25, 26. *There is a conspiracy of the Prophets in the midst of her; like a roaring Lyon, raving the prey, they have devoured souls, they have taken the treasure and precious things, they have made her many Widows in the midst thereof, her Priests have violated my Law, and have prophaned my holy things; they have put no difference between the holy and prophane, neither have they shewed difference between the unclean and the clean; & have hid their eyes from my sabbaths, & I am prophaned among them.* Nay, if they have put any difference at all, it hath been by con-  
tempe



tempt and reviling, persecuting and worrying the godly, encouraging, and taking into their bosome the ungodly, as *Ezek. 13. 22, 23.* *Because with lyes ye have made the heart of the righteous sad, whom I have not made sad, and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life; therefore ye shall see no more vanity--for I will deliver my people out of your hand, Amen.*

Are not many of your Gentry more debauched, more full of blasphemous Oaths, more enemies to holiness, sobriety and civility, than they were before? Assure your selves both one and other, God will fulfil this word upon you, even utterly to root you out except you repent.

And as to the common sort, who have been encouraged by your example, are they not wretchedly polluted? nothing but swearing, cursing, drunkenness, and among them Hell is broke loose, and the very Reins of Modesty and Humanity, are relaxed, so that God may justly spread your Carcases as dung upon the face of the Earth, and make room (by your destruction) for a more righteous and sober generation.

Now therefore to conclude, You that have any tenderness left, that have not quite transformed your selves to Beasts and Devils, you that would escape Hell, you that can with any remorse behold the dying-pale-face of this Nation, stabb'd at the heart by these sins of yours; Oh tremble at the fierce wrath of God that is gone forth against you, and abhor your selves for all your abominations, there is yet some encouragement left for you to turn and be saved, *2 Chr. 7. 13, 14.* *If I send the Pestilence among my people, if my people that are called by my Name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from Heaven, and will forgive their sins, and will heal their Land.* Be humbled for, and turn from all your wicked wayes, and be upon your faces in the dust for mercy and pardon, before the destroying Angel arrest you, and you be brought to the Bar of Divine Justice, where every impenitent sinner will receive this sentence, *Depart from me ye cursed, into everlasting fire, prepared for the Devil and his Angels.*

To you that fear the Lord, and tremble at his righteous Judgments,

1. Be not over-confident that you shall not fall in this common



mon calamity; for though the generality of Gods people shall be ensafed, yet we have deserved by our sins to perish in this Wilderness, and some shall fall of this Disease, to humble the rest, and to harden the ungodly.

2. Be not surpris'd with a pannick fear, be not slavishly timorous, for this rugged, nasty Messenger comes on your Fathers Errand, and his business is to call you home to your Fathers House, and you have your Fathers Promise to be with you in the midst of the Valley of the shadow of death.

3. Be much in mourning for your own sins, and the provoking sins of others, and hereby you will be entituled to a Protection, *Ezek. 9.* Set a mark upon them that sigh and mourn for all the abominations that are committed, and a charge is given to the destroying Angel, that he comes not near such.

4. Be flying into special Providence, *Psal. 91.*

5. Be eying Jesus Christ our merciful and tender High-Priest, who will stand between the living and the dead, our Passover, who is sacrificed for us, and the blood of sprinkling shall save us from the Plague of the Plague, the guilt of sin.

6. Keep up secret Communion with God, that if you should be shut up, and no body suffered to come nigh you, yet God may be with you, as he hath promised, and stand by you, as he did by *Paul, 1 Tim. 4. 16, 17.* *At my first Answer, no man stood with me---but God stood by me, and comforted me.*

Lastly, The voice of this Dispensation to you, is, that you set your hearts and your houses in order, *Isa. 38. i.e.* Get all scores cleared between God and your Immortal Souls, in the Blood of Jesus Christ, and so settle your Estates which God hath blessed you with in this World, that when you dye, Christ himself may entertain you with a *Come ye blessed of my Father, &c. Matt. 25. 34, 35.*

**FINIS**



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